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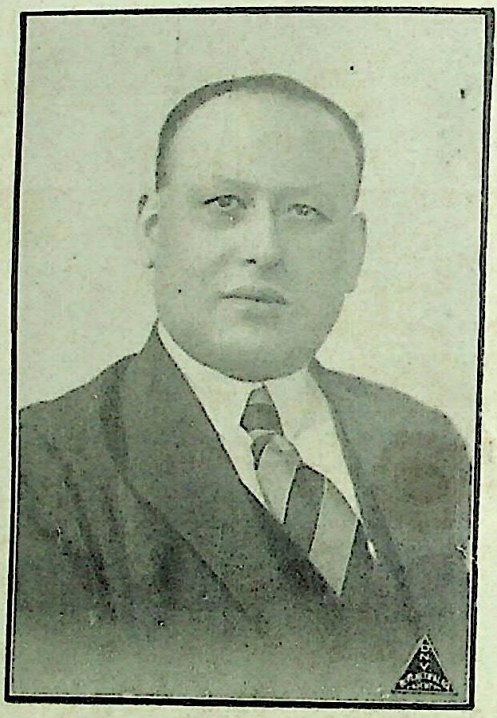

Professor O. STEIN.

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Om.

# THE JAINA ANTIQUARY.

"श्रीमत्परमगम्भीरस्याद्वादामोघलाञ्छनम् ।
जीयात् त्रैलोक्यनाथस्य शासनं जिनशासनम् ॥"

Vol. III. No. II | ARRAH (INDIA) | Sept. 1937.

## MYSTIC ELEMENTS IN JAINISM.

By

Prof. A. N. UPADHYE.

*Some Aspects of Mysticism.*—It is not easy to define mysticism exactly in plain terms. First, to a great extent, it 'denotes an attitude of mind which involves a direct, immediate, first-hand, intuitive apprehension of God.' It is the direct experience of the mutual response between the human and the divine indicating the identity of the human souls and the ultimate reality. Therein the individual experiences a type of consciousness of perfect personality. In the mystical experience the individual is 'liberated and exalted with a sense of having found what it has always sought and flooded with joy.' Secondly, mysticism, if it is to be appreciated as a consistent whole, needs for its back-ground a metaphysical structure containing a spirit capable of enjoying itself as intelligence and bliss and identifying itself with or evolving into some higher personality, whether a personal or an impersonal Absolute Thirdly, if mysticism forms a part of a metaphysico-religious system, then the religious

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system must chalk out a mystic course of attaining identity between the aspirer and the aspired. Fourthly, the mystic shows often a temparamental sickness about the world in general and its temptations in particular. Fifthly, mysticism takes for granted an epistemological apparatus which can immediately and directly apprehend the reality without the help of mind and senses which are the means of temporal knowledge. Sixthly, religious mysticism always prescribes a set of rules, a canon of morality, a code of virtues, which an aspirant must practise. And lastly, mysticism involves an amount of regard to the immediate teacher who alone can initiate the pupil in the mystical mysteries which cannot be grasped merely through indirect sources like scriptures etc.

*Mysticism in Jainism.*—An academic question whether mysticism is possible or not in a heterodox system like Jainism is out of court for the simple reason that some of the earliest author-saints like Kundakunda and Pūjyapāda have described transcendental experiences and mystical visions. It would be more reasonable to collect data from earlier Jaina works and see what elements of Jainism have contributed to mysticism, and in what way it is akin to or differs from such a patent mysticism as that of monistic Vedānta. To take a practical view the Jaina Tīrthaṅkaras like Ṛṣabhadeva, Neminātha, Pārśvanātha, Mahāvīra have been some the greatest mystics of the world ; and rightly indeed Professor Ranade designates Ṛṣabhadeva, the first Tīrthaṅkara of the Jainas, as ' yet a mystic of different kind, whose utter carelessness of his body is the supreme mark of his God-realization,' and gives details of his mystical life. It would be interesting to note that the details about Ṛṣabhadeva given in Bhāgavata practically and fundamentally agree with those recorded by Jaina tradition.

*Elements of mysticism in Jainism.*—Monism and theism, rather than theistic monism, have been detected as the fundamental pillars of mysticism. In the transcendental experience the spirit realizes its unity or identity with something essentially divine. ' Mystical states of mind in every degree,' William James says, ' are shown by history, usually though not always, to make for the monistic view.' Thus

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mysticism has a great fancy for monistic temparament; and in Vedānta it is seen at its best in the conception of a All-in-all Brahman, who represents an immanent divinity. Spiritual mysticism of Jñānadeva, however, reconciles both monism and pluralism by preserving 'both the oneness and manyness of experience.' The Jaina mysticism turns round two concepts: Ātman and Paramātman, which we have studied above. It is seen that Paramātman stands for God, though never a creator etc. The creative aspect of the divinity, I think, is not the sine qua non of mysticism. Ātman and Paramātman are essentially the same, but in Saṃsāra the Ātman is under Karmic limitations, and therefore he is not as yet eveolved into Paramātman. It is for the mystic to realize this identity or unity by destroying the Karmic encrustation of the spirit. In Jainism the conception of Paramātman is somewhat nearer that of a personal absolute. The Ātman himself becomes Paramātman, and not that he is submerged in the Universal as in Vedānta. Early texts like Kammapayaḍī, Kasāya and Kamma-pāhuḍa, Gommaṭasāra etc. give elaborate tables with minute details how the soul, following the religious path, goes higher & higher on the rungs of the spritual ladder called Guṇasthānas, and how from stage to stage the various Karmas are being destroyed. The space does not permit me to give the details here, but I might note here that the whole course is minutely studied and recorded with marvellous calculations that often baffle our understanding. Some of the Guṇasthānas are merely meditational stages, and the subject of meditation too is described in details. The aspirant is warned not to be misled by ceratin Siddhis, miraculous attainments, but go on pursuing the ideal till Ātman is realized The pessimistic outlook of life, downright denunciation of the body and its pleasures and hollowness of all the possessions which are very common in Jainism indicate the aspirant's sick-minded temperament which is said to anticipate mystical healthy-mindness. In the Jaina theory of knowledge, three kinds of knowledge are recognised where the soul apprehends reality all by itself and without the aid of senses: Avadhijñāna is a sort of direct knowledge without spatial limitations, and it is a knowledge of the clairvoyant type; Manaḥparyāya-jñāna is telepathic knowledge where the soul directly apprehends the thoughts of others; and lastly Kevala-jñāna

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is omniscience by the attainment of which the soul knows and sees everything without the limitations of time and space. The last one belongs only to the liberated souls or to those souls who are just on the point of attaining liberation with their Jñānāvaraṇīya-Karman destroyed; and thus it is developed when Atman is realized. Jainism is pre-eminently an ascetic system. Though the stage of laity is recognised, everyone is expected to enter the order of monks as a necessary step towards liberation. Elaborate rules of conduct are noted and penancial courses prescribed for a monk; and it is these that contribute to the purity of spirit. A Jaina monk is asked not to wander alone lest he might be led astray by various temptations. A monk devotes major portion of his time to study and meditation; and day to day he approaches his teacher, confesses his errors and receives lessons in Ātmavidyā and Ātma-jñāna directly from his teacher. The magnanimous saint, the Jaina Tīrthakara, who is at the pinnacle of the highest spiritual experience, is the greatest and ideal teacher; and his words are of the highest authority. Thus it is clear that Jainism contains all the essentials of mysticism. To evaluate mystical visions rationally is not to value them at all. These visions carry a guarantee of truth undoubtedly with him who has experienced them; their universality proves that they are facts of experience. The glimpses of the vision, as recorded by Joindu in his Paramātmaprakāśa are of the nature of light or of white brilliance. Elsewhere too we find similar experiences. It may be noted, in conclusion, that the excessive rigidity of the code of morality prescribed for a Jaina saint gives no scope for Jaina mysticism to stoop to low levels of degraded Tantricism. It is for this very reason that we do not find the sexual imagery, so patent in Western mysticism, emphasized in Jainism though similes like *muktikāntā* are used by authors like Padmaprabha. Sex-impulse is considered by Jaina moralists as the most dangerous impediment on the path of spiritual realization, so sensual consciousness has no place whatsoever in Jaina mysticism. The routine of life prescribed for a Jaina monk does not allow him to profess and practise miracles and magical feats for the house-holder with whom he is asked to keep very little company. (From the Introduction to Paramātmaprakāśa which is in the Press).

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# THE JAINA CALENDAR.

(By Dr. SUKUMAR RANJAN DAS, M. A., Ph. D.)

The astronomical chronological period on which the Jaina system is based is the well-known quinquennial Yuga or cycle which is the same as that of the Jyotiṣa Vedāṅga. The same cycle is described in the Garga Saṃhitā as is seen from the extant fragments of the latter work, and it is also learnt from Varāhamihira's Pañcasiddhāntikā that it likewise formed the fundamental doctrine of Paitāmaha Siddhānta which, according to Varāhamihira's Judgment, was one of the more important Siddhāntas known at his time. References to this cycle are met with in the early history of Buddhism.

In the Jaina astronomy a Yuga consists of five years and begins with Abhijit. The lunar year and also the solar year commence at the same point or day and close at the same point or day once in every cycle of 30 years which is equal to 6 cycles of five years each. For the lunar year gains $6 \times 2$ months and thus completes one complete intercalary year. Similarly, the solar, the Sāvana or seasonal, the lunar, and the Nakṣatra years begin on the same day and close on the same day or simultaneously begin and close once at the end of 12 cycles of 5 years each *i.e.*, 60 years. It must be noted here that the lunar year is really equal to 354 days $5\frac{50}{62}$ muhūrtas. In a cycle of five years, there are 60 solar months, 61 Ṛtu months, 62 lunar months and 67 Nakṣatra months. Similarly, the intercalary lunar year, the solar, the Ṛtu or Sāvana, the lunar and the Nakṣatra years will simultaneously begin and close once in a great cycle of 156 cycles of 5 years each,; for $156+5$ years make 744 intercalary lunar years, 780 solar years, 793 Ṛtu years, 806 lunar, and 871 Nakṣatra years.

One Nakṣatra year $=327\frac{51}{67}$ days.
One Lunar year $=354\frac{12}{62}$ „
One Ṛtu year $=360$ „
One Solar year $=366$ „
The intercalary lunar year $=383$ „ $21\frac{8}{62}$ Muhūrtas.

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The moon moves and unites 67 times with Abhijit in a yuga of 5 years. The sun comes in contact five times with the same star in a yuga.

The names of the months are :—

| Modern names. | | | Jaina names. |
|---|---|---|---|
| 1. Śrāvaṅa | ... | ... | Abhinanda. |
| 2. Bhādrapada | ... | ... | Supratiṣṭha. |
| 3. Aśvayuja | ... | ... | Vijaya. |
| 4. Kārtika | ... | ... | Prîtivardhana. |
| 5. Mārgaśîrṣa | ... | ... | Śreyān. |
| 6. Pauṣya | ... | ... | Śiva. |
| 7. Māgha | ... | ... | Śiśira. |
| 8. Phālguna | ... | ... | Haimavān. |
| 9. Chaitra | ... | ... | Vasanta. |
| 10. Vaiśākha | ... | ... | Kusumasambhava. |
| 11. Jaiṣṭha | ... | ... | Nidāgha. |
| 12. Āṣāḍha | ... | ... | Vanavirodhi. |

The year or the saṃvatsara is of four kinds :—

(1) Nakṣatra—Samvatsara = 12 Nakṣatra māsas = $12 \times 27\frac{2}{67}$ days = 327 days + $\frac{5}{6}\frac{1}{7}$ day.

(2) Yuga—saṃvatsara (cyclic year) = 5 years.

(3) Pramāṇa—saṃvatsara. (4) Saturn—year.

The first is of 12 kinds as Srāvaṇa, Bhādrapada, etc., when Jupiter completes the whole circle of constellations once, it is called, a Nakṣatra-saṃvatsara of 12 years.

Lunar year = $29\frac{3}{6}\frac{2}{2} \times 12 = 354$ days + $\frac{1}{6}\frac{2}{2}$ day.

Intercalary Lunar year = $383\frac{4}{6}\frac{4}{2}$ days.

Saura or Solar year = $12 \times 30\frac{1}{2} = 366$ days.

Thus, once in 30 solar months there will be one intercalary lunar month. Hence in a yuga of 60 solar months there will be two

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intercalary lunar months. Each lunar month contains two parvas. Therefore, a lunar year contains 24 parvas, and an intercalary year of 26 parvas.

The pramāṇa-saṃvatsara is of five kinds: Nakṣatra (sidereal), Ṛtu (seasonal), Cāndra (lunar), Āditya (solar) and intercalary lunar. The Ṛtu and Āditya-saṃvatsaras are thus explained:—

2 Ghatikās make one Muhūrta.

30 Muhūrtas make one Day and Night.

15 Ahorātras (Days and Nights) make one Pakṣa.

2 Pakṣas make one Month.

12 Months make one Year.

The year of 360 days and nights is a Ṛtu-saṃvatsara. This has got two more names, Karma-saṃvatsara and Sāvana—saṃvatsara. Karma = work (laukika vyāvahara). Hence that year which is prominently observed by workmen is so called. Karma month has no fraction and facilitates work and worldly transaction; the rest have fractions and so in usage difficult to be understood. Sāvana means engagement in work. Hence that year which is chiefly agreeable to work is Sāvana year. The year of 360 days is called Karma and also Sāvana year. Similarly, the solar year is the time taken by the rainy and other seasons for completion of one revolution. It is, however, usual to assign 60 days to each of the seasons. Stil each one of them has 61 days. Hence the solar year contains 366 days. In a yuga there are three ordinary lunar years of $354\frac{12}{62}$ days and two intercalary years of $383\frac{40}{62}$ days. Hence in a yuga there are 62 lunar months and 67 Nakṣatra months.

Now solar year is equal to 366 days; hence one solar month $=\frac{366}{12}=30\frac{1}{2}$ days; A Karma saṃvatsara=360 days; hence one Karma-month $=\frac{360}{12}=30$ days. A lunar year $=354\frac{12}{62}$ days; hence lunar month $=\frac{354\frac{12}{62}}{12}=29\frac{32}{62}$ days.[1] One Nakṣatra year $=327\frac{51}{67}$

1. The difference between Karma-māsa and lunar month which is equal to $30-29\frac{30}{62}=\frac{32}{620}$ makes Avama-rātras. The difference due to one day is $\frac{1}{992}$. Hence in 62 days there will be one complete Avama-rātra.

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days; hence one Nakṣatra month $=\frac{327\frac{51}{67}}{12}=27\frac{21}{67}$ days. An intercalary lunar year $=383\frac{44}{62}$ days; hence one intercalary lunar month $=\frac{383\frac{44}{62}}{12}=31\frac{121}{124}$ days.

In a yuga or cycle of 5 years or 1830 days, there are 60 solar months, or 61 sāvana months, or 62 lunar months or 67 Nakṣatra months or 57 intercalary months, 7 days, $11\frac{23}{62}$ muhūrtas for an intercalary month $=31\frac{121}{124}$ days and therefore $\frac{1830}{31\frac{121}{124}}=\frac{226920}{3965}=57$ months, 7 days and $11\frac{23}{62}$ muhūrtas.

Again one lunar month is divided into two parts or parvas, the white half contains $\frac{29\frac{32}{62}}{2}$ days $=29\frac{32}{62}\times 15$ muhūrtas $=442\frac{46}{62}$ muhūrtas and the dark half also $442\frac{46}{62}$ muhūrtas. A tithi or lunar day is equal to $\frac{61}{62}$ parts of a day as it is equal to $\frac{29\frac{32}{62}}{30}=\frac{8130}{62\times 30}=\frac{61}{62}$ day. Hence a day being divided into 30 muhūrtas, a tithi will be equal to $\frac{61}{62}\times 30$ muhūrtas $=29\frac{32}{62}$ muhūrtas. The tithis are of two kinds: (1) day tithis and (2) night tithis. Both kinds are divided into a week of five lunar days, called (*a*) Nanda, (*b*) Bhadra, (*c*) Jaya, (*d*) Tuccha, (*e*) Pūrṇa, in the case of day tithis; and (*a*) Ugravatî, (*b*) Bhogavatî, (*c*) Yaśomatî, (*d*) Sarvasidhā and (*e*) Subhanāmnî, in the case of night tithis. Thus three weeks of day tithis and three weeks of night tithis will make fifteen complete lunar days.

The Jaina astronomical works mention five seasons, *viz.*, the rains, the autumn, the dewy, the spring and the summer. The seasons are of two kinds, the solar and the lunar. The solar season is equal to two solar months $=61$ days. The seasons commence with the Aṣāḍha month, though the cycle of 5 years commences with the 1st day of the dark half of the month of Śrāvaṇa. Hence a connection may be sought with the word, Varṣa (year), and it is surmised that the year must have come to acquire this denomination from the fact of the year beginning with Varṣā or rainy season.[1]

1. Vide a paper on the seasons and the year beginning of the Hindus by Sukumar Ranjan Das published in the Indian Historical Quarterly, Dec. 1928.

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It may also be mentioned here that Kautilya, in his Arthaśāstra, says that the year in his time began with the summer solstice at the end of Aṣādha.

Now to determine the season on any day, we are to count the number of parvas elapsed since the beginning of the cycle and multiply it by 15 in order to reduce them to lunar days; then we add day in question; next we deduct the Avama days at the rate of $\frac{1}{62}$ per day; we then double the remainder and add again 61. Then we divide the sum by 122 and the quotient by six; the latter quotient in the number of expired Ṛtus and the remainder divided by two gives the days of the current season. For example, to determine the season on the 1st Dipotsavaday, we have the number of parvas from the beginning of the cycle on 1st day of the dark half of Śrāvaṇa to the day in question to be 7. Therefore $7 \times 15. = 105$ lunar days. Now $105 \times \frac{1}{62} =$ nearly 2 *i.e.*, two Avama rātris. Deducting this from 105, we have 103. Then $103 \times 2 = 206$, $206 + 61 = 267$, $267 \div 122 = 2 + \frac{23}{122}$, $\frac{23}{2} = 11\frac{1}{2}$. Then counting the seasons from Asāḍha we may say that two seasons are past and that 11 days have elapsed in the third season.

Now with regard to the question which season closes with what lunar day, are to take the number of the seasons in question, double it, deduct one from it, double it again and then keep this product in two rows. One indicates the number of parvas and the other being reduced to half showes the number of lunar days (tithis). For example, to find on what lunar day the first season in a cycle happens, we get $1 \times 2 - 1 = 1$ again $1 \times 2 = 2$ keeping on two rows, as 2 2 we have the latter 2. The result is that 2 parvas have elapsed and that on the Pratipat day the first Ṛtu closed. Similarly for the second season, we get $2 \times 2 - 1 = 3$, $3 \times 2 = 6$. Then we have 6 & 3. That is, 6 parvas have elapsed and that on the 3rd day the second season has closed. So on.

Now in one sidereal revolution of the moon, the lunar seasons are six. Hence in a cycle of 5 years which is equal to 57 sidereal revolutions of the moon there are $6 \times 67 = 402$ lunar seasons. In

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one lunar season there are $4\frac{37}{67}$ days. Because one sidereal revolution of the moon $=6$ seasons, one revolution $=27\frac{21}{67}$ days, and therefore one season $=27\frac{21}{67}\div 6=4\frac{37}{67}$ days. The formula to determine the lunar seasons is as follows:—Multiply by 15 the number of parvas that has elapsed from the beginning of the cycle; then add the remaining number of days above the parvas, if any. Then deduct Avama rātras at $\frac{1}{62}$ per day. Then multiply the remainder by 134 and add to the product 305 and divide the sum by 610. The quotient is the number of Ṛtus. For example, to find the Ṛtu on the 5th day of the 1st parva from the beginning of the cycle, we get $5-1=4$, $4\times 134=536$, $536+305=841$, $841\div 610=1\frac{231}{610}$. Then the result is the first season. Taking the remainder 231, divide it by 134, this gives $\frac{231}{134}=1\frac{97}{134}$, *i.e.*, one day and $48\frac{1}{2}$ sixty seventh parts of the second day have elapsed. To know what season there will be on the 11th day of the second parva from the beginning of the cycle, we get 1 parva having elapsed, $1\times 15+10$ (as 10 days have elapsed up to the 11th day) $=25$, $25\times 134=3350$, $3350+305=3655$, $3655\div 610=\frac{3655}{610}=5\frac{605}{610}$, *i.e.*, 5 Ṛtus have elapsed. Now $\frac{605}{134}=4\frac{69}{134}$, *i.e.*, 4 days and $34\frac{1}{2}$ sixty sevenths of a day have elapsed after 5 Ṛtus.

In order to determine the closing day of a lunar season the following method is given. As in the case of solar seasons multiply the constant $\frac{305}{134}$ by one for the first and by $2\times$ number of seasons for the second and other seasons up to the last season; and divide the product by 134. Then the quotient is the number of lunar seasons expired. For example, for the first lunar season, the constant is $\frac{305}{134}$; multiply by 1. Then $\frac{305}{134}=2\frac{37}{134}$. Hence after 2 days and $28\frac{1}{2}$ sixty sevenths of the third day the 1st lunar season attains completion. For the 402nd season, $\frac{305}{134}\times(2\times 401+1)=\frac{305}{134}\times 803=\frac{244915}{134}=1827\frac{97}{134}$. That is, the 402nd. season will be completed when 1827 days and $48\frac{1}{2}$ sixty sevenths of a day after those days have elapsed.

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# The Jaina Chronology.

(By Kamta Prasad Jain, M. R. A. S.)

*Continued from Vol. III, page 25.*

## "THE PRE-HISTORICAL PERIOD EVENTS."

| No. | Period & Date. | Event. |
|---|---|---|
| 46 | Phālguna Śukla 8th. | King Draḍaratha Rāya of the Ikṣvāku Kṣatryas ruled at Srāvastî. His queen Suṣenā saw sixteen dreams on the morn of Phālguna Sukla 8th, which predicated the birth of a Tîrthankara son to her. |
| 47 | Kārtika Śukla Pūrṇimā. | After 30 lac Kaṛoṛ Sāgaras since Ajitanātha attained Nirvāna, Sambhavanātha, the third Tîrthankara, born at Srāvasti, who enjoyed the household life befitting a prince for a long period. |
| 48 | Kārtika Kraṣna *Chaturthî* | Sambhavanātha becoming a naked Śramaṇa observed great penances and attained to the highest stage of an omniscient Teacher. He had 105 chief apostles. |
| 49 | Chaitra Śukla Ṣaṣṭi. | After preaching the Truth at large, Sambhavanātha reached mount Sammeda Sikhar and absorbing Himself in high meditation, He destroyed the remaining unobstructible karmas and became a Siddha Parmātmā. |

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| No. | Period & Date. | Event. |
|---|---|---|
| 50 | Vaiśākha Śukla Ṣaṣṭi. | Suyaṃvara or Saṃvara of the Kāśyapa gotra was the Ikṣwāku king of Ayodhyā, whose queen was Siddhārta. She saw sixteen auspicious dreams on the morning of Vaiśakha Śukla ṣaṣṭi and came to know that a Tirthankara son will born to her. |
| 51 | Māgha Śukla Dvādaśi. | After 10 lac kaṛoṛ Sāgaras since the Nirvāṇa of Sambhavanātha, Abhinandana Nātha, the fourth Tîrthankara born at Ayodhyā. King Saṃvara celebrated the occasion with eclat and great rejoicings. When Abhinandanātha became a smart youth, he was crowned king and enjoyed life for a considerable long period. |
| 52 | ,, | Abhinandananātha renounced the world and observed a fast for two days. King Indradatta of Ayodhyā entertained him. |
| 53 | Pauṣa Śukla Chaturdaśi. | Abhinandananātha passed full eighteen years observing hard penances and then became an omniscient teacher. |
| 54 | Vaiśākha Śuklā Ṣaṣṭi. | Abhinandannātha attained to Nirvāṇa from mt. Sammeda Sikhar. |
| 55 | Chaitra Śukla Ekādasi. | After 9 lac Kaṛor Sāgras since the Nirvāna of Abhinandannātha, Sumati the fifth Tirthankara was born at Ayodhyā. He was the illustrious son of King Megharatha and his queen Mangalādevi, who also belonged to the clan of Ikṣvāku kṣatriyas. |
| 56 | Vaiśākha Śukla Navami. | Sumati adopted the hard life of a naked Jaina Śramana. |

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| No. | Period & Date. | Event. |
|---|---|---|
| 57 | Chaitra Śukla Ekādasi. | Tîrthankara Sumati gained the sacred knowledge: Omniscience and began to preach allround. |
| 58 | " | Sumatinātha attained to liberation from Mt. Sammeda Sikhara. |
| 59 | Kārtika Kṛaṣṇa Tryodaśi | After 90 thousands Kaṛoṛ Sāgaras since Sumati was liberated, Padmaprabha born at Kauśāmbi. His father by name Dharana or Mukuṭavara of the Ikṣvāku race was ruling there and his mother was queen Susîmā. |
| 60 | " | Padmaprabha with one thousand nobles renounced the world and became a naked Jaina Śramaṇa. |
| 61 | | Padmaprabha after observing fasts for six months, became an omniscient Teacher and preached the Truth in the whole Arya-khanḍa; as all other Tirthankaras do. |
| 62 | Phālgun Kṛṣana Chaturthi. | Padmaprabha liberated himself from Mt. Sammeda Sikhara and became a Siddha Paramātmā. |
| 63 | Jyeṣṭa Śukla Dwādaśī. | After 9 thousand Kaṛoṛ Sāgaras since the Nirvāṇa of Padmaprabha, Supārśvanātha, the seventh Tîrthankara, born at Benares; where his father king Supratiṣṭha ruled. His mother was queen Prathviṣeṇā. |
| 64 | " | Supārśvanātha adopted the hard life of a naked Jaina Śramaṇa. |

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| No. | Period & Date. | Event. |
|---|---|---|
| 65 | Phālguṇa Kṛaṣṇa Ṣaṣṭi. | Supārśva becoming an omniscient Teacher began to preach allround. |
| 66 | Phālguṇa Kṛasṇa Saptami. | Supārśva attained to Nirvāṇa from Mt. Sammeda Sikhara. It is presumed that Supārśva is mentioned in the following *mantra* of the Yajuraveda: ' सुपाश्वमिन्द्रहवे ।' |
| 67 | Chaitra Kṛaṣna Pañcami. | Rājā Mahāsena of the Iksavāku race, while ruled at Chandrapuri (Near Benares), his queen by name Lakṣamanā saw sixteen auspicious dreams, like all the mothers of other Tîrthankaras; which when enterperated revealed that a World Teacher will born to her. |
| 68 | ,, | After 9 thousand Kaṛoṛ Sāgaras since the Nirvāṇa of Supārśva, Chandraprabha, the eighth Tîrthankara born. |
| 69 | Pauṣa Śukla Ekādasi. | Chandraprabha ruled over his father's kingdom for a considerable long period, likewise as his predecssive Tîrthankaras did and he having abdicated in favour of his son named Varacandra, became a naked Jaina Śramaṇa. |
| 70 | Phālguṇa Kṛaṣaṇa Saptami. | As a result of the observance of a continuous fast for three months, Chandraprabha attained to omniscience and began to preach the truth. |
| 71 | ,, | Chandraprabha became a Siddha Parmātmā from Mt. Sammeda Sikhara. |

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| No. | Period & Date. | Event. |
|---|---|---|
| 72 | Mārgaśirṣa Śukla Pratipadā. | After 90 kaṛoṛ Sāgaras since Chandaprabha's Nirvāṇa, Puṣpadanta, the ninth T rthankara born at Kākandipura ; where his father by name Sugrîva, a scion of Ikṣvāku race ruled, with his queen Jayarāmā |
| 73 | ,, | Puṣpadanta having enjoyed an householder's life and ruling for a long time, renounced and became a naked śramana. His son Sumati succeeded him and was enthroned at Kakandi. |
| 74 | Kartika Śukla Dvitiyā. | Puṣpadanta passed a life of hard discipline and observances for full four years, at the end of which he became an omniscient Teacher. |
| 75 | Bhādrapada Śukla Aṣṭami. | Puṣpadanta liberated himself from the Mt. Sammeda Sikhara. |

*To be Continued.*

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# NEW STUDIES IN JAINISM.

## II

## EMOTIONAL INTERPRETATION OF THE JAINA RELIGIOUS IDEAL,

[Baron B. Seshagiri Rao, M.A., Ph. D., M.S.A., Sree Bharatitirtha, Vizianagram.]

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In my paper on "Jainism in Action" published in the first number of "The Jain Antiquary", I endeavoured to point out that in South India, according to literature and inscriptions, the ideal of Jainism was the attainmnt of *arhathood* or as the Vaidic Philosophers say, *Brahmasiddhi*. I feel it is the same thing that the Buddhists mean when they talk of the sādhaka becoming *Buddha* or *Bodhisatva* or when they posit *Nirvāna* as the goal of spiritual life. This fundamental similarity or identity of spiritual ideal is obscured or ignored when it is said that the Jaina or Bauddha *sampradāyas* are opposed to Sanātana (or Hindu) *Dharma* or that they are Vedabâhya or A-vaidica. The origins of these *Rajasic* or "*Soul*-Strength-inspired" faiths seem to lie very deep in earlier Bhāratiya speculations, researches and siddhāntas. It is time, that, in the interests of Indian unity and freedom and effeciency of evolutionary effort, the synthetic aspects of religious development in India are brought out in a constructive and conciliatory spirit. I go further and plead that into such a synthetic consideration should be pressed into service all elements of analogical thought, speculation and practice that we discern in the historically later *christa* and *islamia* sampradāyas also. Let not modern Indians belie their ancestry by looking upon all this great heritage of religious ideas, ideals, desciplines, faiths, literature and practices as an obstructive and growing heap of useless debris.

In the present paper I shall briefly outline, so far as may be from South Indian Jaina literature in Manuscripts, a possible view of

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the emotional interpretation of the Jaina ideal of *moksha*. I base these observations on the peculiarly personal and emotional self-expressions called *stotras* of various *literary types*. These are, like *Nāmajapams* found even among Moslems, fashioned for daily recital and meditation, even as earlymorning prayers, *prātahsmaraniyas*. They are used for saturating the mind, the sub-conscious mind, with the elements of self-consecrating spiritual aspiration and do duty for *śravana* (hearing) and *manana* (Contemplation) in *Ashtāngayoga* (Eight-fold practice). As such they have an undisputed value as aids to spiritual culture and a psychological value as emotional renderings of abstract philosophical concepts converting Bhāvas of *manas* into *rasabhāvas* of *Chitta*.

Jainism and Buddhism are generally held to be protest against the sacrificial religion of the Vedic schools of Karma Mārga. Historically, they appear to have played that role and emphasised, and brought into vogue, principle of *Ahinsā*. But the idea of sacrifice involved in those rites had, when applied to the tendencies of mental life, a spiritual value which had not been lost sight of by Jaina poet philosophers. Such an interpretation of *Homa*, the essence of sacrificial *vedism*, is mentioned in a Jaina Stotra called "*Ahmādibhaktih*" which advocates the necessity for the destruction of the egotistic impulses (ahankāra) in man :—

Dhyānāśuśu Kshanā-viddhē Manaritvik Samāhitah.
Svakarmasumidhō bhāvasarpishā juhumōsdhunāk.

In the final verse of this work there occur the words Brahma vidantī param 'yē, which reminds one of the cpanishadic words Brahmavidāpnotiparam,' he that knows 'Brahmá' attains the ultimate (reality).

From the point of view of religion as this kind of mental and spiritual culture, *all* guides to it who in themselves have been adepts in it are equally worthy of the devotee's reverence. The catholicity of aspiration in such a Jaina devotional work indicates the free atmosphere of pre-medieval India in which these religious systems and practices had operated as just 'varieties' and mutually res-

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pected varities of religious experience." In a Stotra called "*Āchārya-Bhaktih*" occur these words:—

"Abhinaumi sakalakalushaprabhavōdaya janmamarana-bandhana muktān! Sivamamalamanagham-akshayam-avyāhata-mukti-Saukhyam-astviti satutam"

The ideal of *mukti-saukhyam* "the happiness of freedom" is said to be "the freedom from the limitation of births and deaths." Buddha had stated this to be the ideal of his own religious quest and concepted this 'mukti-saukhyam' as *nirvāṇa*. It is worthy of note in this context that the religious ideal of the Vedic culture as interpreted in what is known as *Prasthanatraya* of what is called *Sanātana Dharma* is also the same freedom from births and deaths known as *Samsāra*.' The dissolution of *karmabandha* is said to be the way to spiritual freedom in a closing verse of a prayer or stotra called *Jinastuti* as follows:—

Mōkshamārgasya nētāram chettāram karmabhūbhujām?
Jñātāram viśvatatwānām vandē tat guṇa-labdhayē!

This spiritual descipline of salutation of *Jinas* or *Tirthankaras* is commended for the 'acquisition of their virtues,' on the well acknowledged psychological principle of 'yad bhāvam tat bhavati' 'thinking is being.' One of the great virtues of these *Jinas*, who were historical personages, was their conquest of the limitations of *karma* through the conquest of Karma. It is therefore that they are called 'vîtaraga'; it is hence they conquered '*Janana-marana bandha*,' or the revolving on the wheel of births and deaths. Here below are a few more passages from other Jaina Stotras illustrating this view:—

(1) "Karmakuksha dahanastapōgnibhih sarma śāsvatamavāpa śamkarah."

*Dharmatirthapanchakam.*

(2) "Pranashta dushtāshtākarma ripusamitin..... ..... namaskarāmi."

*Panchagurubhakti.*

(3) "Duritamalakalamkadushtakam nirupama yōgabalena nirdahan....."

Munisuvratapanchakam.

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(4) "Anantānamta Samsāra samtatichēdakāranam Jinarāja padāmbhōja smaranam śaranam mam."
*Sidhabhaktih.*

(5) "Samsārataranakārṇam-asēshadukkhapraharanam sadyah-sukhapravardhanam.
*Svapnastavah.*

(6) "Yē vīrapādāu pranamamti nityadhyānasthitah *samya-mayogayuktah* ! Tē vîtaśōkā hi bhavanti lokē samsāra-durgam vishamamtaramti."
*Vîrastoram.*

It is the distinctive feature of ancient Jainism that it adumbrates the heroic yogamarga for the realisation of "the freedom of the soul" from all limitations which is the only *sukha* or *satsukha* as *moksha.* Will the *Vaidica Sarātanists* of Bharatakhanda see that the *Samyamayoga* mentioned in the *Vîrastuti* as the means for the conquest of sorrow is found elaborated as a practical descipline or laboratory method of spiritual culture in the first six chapters of the *Bhagavadgîtā* which has latterly become a world-gospel ?

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# A JAINA TĪRTHAṆKARA IN A BUDDHIST MAṆḌALA.

BY

**Prof. Dr. H. v. Glassenapp, Ph. D., Koenigsberg University, (Germany).**

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In Tantric Buddhism, the so-called Vajrayāna, "Maṇḍalas" play a prominent rôle, *i.e.*, mystical diagrams used as objects of contemplation. In the "Ārya-mañjuśrī-mūlakalpa," a work, the Sanskrit text of which has been published by Mahāmahopādhyāya T. Gaṇapati Śāstrī in 1920 as No. 70 of the Trivandrum Sanskrit Series, we find in the second parivarta circumstantial descriptions of the different Buddhas, Bodhisattvas, gods, demons, snakes and other beings, male and female, which appear in them. On page 45 last line but two, among the high personages which are to be drawn in a maṇḍala:

"Kapila-munir nāma ṛṣi-varo, nirgrantha-tīrthakara Ṛṣabhaḥ, nirgrantha-rūpī"

are mentioned. It is very interesting to note that, together with the founder of Sāṅkhya Philosophy, the first Tīrthaṇkara of the Jainas appears in a Buddhist maṇḍala. The reason is obvious. If the Budhists wanted to give a complete symbolical picture of the world and the great beings who influenced its destinies in a maṇḍala, they could not omit the great prophet of a religion which, though not in accord with their own, had acquired glory all over India.

The mañjuśrī-mūlakalpa was translated into Chinese between 980-1000 A. D., into Tibetan during the 11th century A. D. A hint for ascertaining the time of its production in India is given by the fact, that one chapter of the work gives a detailed history of the Indian dynasties till about 770 A. D.[1]

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1. K. P. Jayaswal, "An Imperial History of India" (Lahore, 1934).

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# OBITUARY.

With the passing away of Prof. Moriz Winternitz, Ph. D., the students of Jainism have lost one of the most competent collaborators. As a pupil of the late Prof. G. Buehler who had spent many years in India, he became first acquainted with Jainism: when this his teacher published a paper 1887. This paper, based on a lecture before the Academy of Sciences, Vienna, held on May 26, 1887, published in the very same year (Feierliche Sitzung der kaiserlichen Akademie der Wissenschaften, Wien) has been translated into English by J. Burgess (London 1903). Winternitz himself got an insight into Jain literature in his capacity as compiler of the Index Volume to the Sacred Books of the East where the most important Sūtras have been translated into English by H. Jacobi (vol. 22 & 45). In his German written "History of Indian Literature," vol. II, Part 2, published Leipzig 1920, he offered for the first time a comprehensive survey of Jain literature, apart from those passages in the third volume where he had to mention under the pertaining chapters, the contributions of Jain writers on different topics like on Philosophy, or on Grammar. Since the years preceding that part of his "History" he had exchanged letters with that great saint and scholar to whom many of Western students are as much indebted as they looked upon him with reverence, with the late Vijaya Dharma Sūri. When the late Professor accepted the invitation of Rabindranath Tagore to act as a guest professor on the Viśva-Bhāratî University in Santiniketan, in autumn 1922, he hoped to meet Vijaya Dharma Sūri personally. But on the 5th of September 1922 the Jainācārya had left this world. It was a great satisfaction to Prof. Winternitz as the single European to witness the ceremonies in connectien with the erection of a temple to honour the late saint in Shivpuri. A vivid description of these ceremonies during a week, from 22nd of January till 1st of February 1923, Winterntiz has given in a German paper (Zeitschrift of Buddhismus VII, 1926, p. 349-77). When he had to revise the German original of his "History" for the English version, he had at his disposal a much richer material

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as he had in 1920. Thus his "Jaina Literature," forming Section IV in the "History," published 1933 in Calcutta, covered 172 pages against 68 pages of the German version. An Appendix (VIth, p. 614f.) collected all the papers and views on the year of the death of Mahāvīra. Though after the publication of that second volume he was busy with the preparation of the third and with other work, he returned to Jaina literature in a paper, published in "Indian Culture" I (1934-35), p. 143-66. Here he dwelt for the last time on the importance of Jaina Literature and the place she occupies in the literary History of India. But not only as the historian of Indian literature he was interested in Jainism. As a student of religion, as a herold of humanism he admired as much as he advocated the law of *ahiṃsā*. Though that noble teaching was not confined to Jainism, it was that religion which made *ahiṃsā* an absolute rule within the life of monks as well as laity. From here, in some modified form, the term became a political principle. Nothing else could win more the hearts of his countrymen as well as of not-Indians for Gandhi. And among those who always laid stress on the moral height in *ahiṃsā*, in her original and modern meaning, Prof. Winternitz stood in the first line. In Newspapers of his country, in the Golden Book for Rabindranath Tagore he dealt with *ahiṃsā*. But he himself in his life practised her also, by his human mind, by his speech, and by his deeds.

Prof. Winternitz was born in Horn (Lower Austria), 23rd December 1863. After his studies at Vienna under Buehler, he worked with F. M. Mueller in Oxford, for assisting him in the preparation of the second edition of the Rigveda; within this stay in Oxford, 1888-98, he edited his thesis on the Indian Marriage ritual, printed by the Academy of Sciences, Vienna, 1892, though he had published the text of the Āpastambīya-Gṛhyasūtra already 1887, one year after taking his degree of a Ph. D. in 1886. He prepared in Oxford his future editions of Catalogues of Mss., of the Indexes, specially of that General Index to the Sacred Books of the East, and translated two books by Mueller on religion into German. When he take up in 1899 his academical career at the German University, Prag, he had won already the reputation of a scholar. He was the initiator of

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a critical edition of the Mahābhārata. His learning on various fields of Indology recommended him for the difficult task to write a History of Indian Literature which was published in German in three big volumes between 1905-22; the English version, being a revised and enlarged second edition, was under the auspices of the University of Calcutta edited in Calcutta, vol. I in 1927, vol. II in 1933. The late author did not live long enough to see this great work finished. But Winternitz had interests not only in literary history, though he has written many papers on her. He was also a student of religions, an ethnologist, and many papers he devoted to these disciplines of religion, and ethnology. A scholar's life of 50 years has come to a sudden end in the night of 8th to 9th of January 1937.

O. STEIN.

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# THE JAINA SIDDHĀNTA BHASKARA.

(Our Hindi Portion : Vol. IV No. 1.)

For the benefit of our those readers who could not read and understand the Hindi language, in which our Hindi portion entitled The "Jaina Siddhānta Bhāskara' is being published. We have decided to give the gist of its important contributions in these pages. To start with we give herein below the gist of its last issue of June 1937 :—

p. 1.—Pt. Hīrālāl Śāstrī has endeavoured to establish the authenticity of the geographical conceptions of the Jainas. He has given the Jaina ideas on the point and has repudiated the objections raised against it.

p. 9.—Hindi translation of Prof. P. K. Gode's article on the "Viśavalocanakoṣa" of Śrīdhara.

p. 16—Mr. Triveṇī Prāsāda, B.A., has thrown sufficient light according to Jaina books on the Jaina images and has pointed out the differences between the images of the Digambara and Svetāmbara Jaina sects in the following way :—

1. Digambara images, except those in seated position, bear the mark of male organ, while those of Śvetāmbary has no such mark ; but they have the marks of a girdle and loincloth.

2. Śvetāmbara images have the marks of loincloth., settled eyes, crown on the head etc.

3. In the Digambara images the eyes are half-sheet but the Śvetāmbara ones have the eyes wide open.

According to "Mānasāra" the Jaina images are void of all clothes and decorations.

p. 24.—Pt. K. B. Śāstrī has given the account of the celeberations held at Arrah on the occasion of establishing and consecrating the little colossal of Gommaṭṭeśvara in

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northern India which bears much resemblance to its elder predecessor at Śravaṇabelagola and has come into existence with the munificence of the pious lady Śrî Nimasundaradevî. The height of this Northern Gommatta colossal is only 13½ feet and it bears an inscription which has also been published on pp. 27—28.

p. 29—Some Jain inscriptions are noticed according to Prof. Guirneots Jaina Bibhographic.

p. 34—B. Agarchand Nâhta giving a short history of Lonkā-shāh, the founder of 'Lonkā' or "Dhûṇḍhaka" sect of the Jainas, points out that though this schism was based on the Śvetāmbara Āgamas and had its influence apparently on the Śvetāmbaras, yet the Digambara sect also did not remain uneffected and as a result we have a expressive criticism of the sect, besides its humiliating reference in the "Bhadrabāhu-carit," in the "Lonkāmata-Nirākarṃa-Choupaî" of Sumatikîrti, which was composed at Dādānagar on chaitra Śukla Panchami Saṃvata 1627.

p. 44.—Mr. K. P. Jain points in a short note that the "Braht-Katha" of Guṇāḍya was composed on the material supplied by Kāṇabhūti, who is most probably the Jaina Kathākāra Kāṇabhikṣu mentioned by Jinasenācārya in his "Ādipurāṇa.

pp. 53-69.—Pt. Jugalkiśora Mukhatāra reviews critically the new edition of "Pravacanasāra" so ably edited by Prof. A. N. Upadhye, M.A., in the Rāyacandra Jaina Series" of Bombay. The reviewer highly appreciates the labours and the critical acumen of Prof. A. N. Upadhye, and further supplements some of the discussions by bringing to light some new facts, namely, Parikarmasūtra is mentioned in Dhavāta and some gāthās are common to Pravacanasāra and Tiloyapaṇṇatti.

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# Select Contributions to Oriental Journals.

1. *Indian Culture, Vol. III, January 1937* :—

*Hearth & Home*—by Mr. G. P. Majumdar.

*Jainism in Bengal*—by Mr. P. L. Paul, M.A.

2. *The Poona Orientalist*, Vol. I, January 1937 :—

*Unpublished Inscriptions of the Chalukyas*—by Mr. D. B. Diskalkar : The Girnār inscription of V. S. 1256 records that the son of the general of the Chalukyan king Kumārapāla was named Abhyada, who was very much devoted towards the Jain religion. His son was Vasantapāla who for the merits of his parents caused to be made an image of Nandiśvara on the Ujjayanta hill.

3. *Annals of the Bhāndarkar Oriental Research Institute*,—Vol. xvii parts iii-iv :—

*A few Parallels in Jain and Buddhists Works*—by A. M. Ghatage.

4. *Karnāṭaka Historical Review*—Vol. III Nos. 1-2.

*Lakṣmaṇotasava*—by Dr. H. D. Sharma : an important work on medicine.

*Date of Viśvalocānakoṣa*—by P. K. Gode.

5. *The Indian Historical Quarterly*, Vol. XIII March 1937 :—

*Sanskrit Scholars of Akbar's time*—by Prof. D. C. Bhattacarya M.A.

*The Eastern Chalukyas*—by Dr. D. C. Ganguly.

6. *Journal of the K. R. Oriental Institute*, Vol. XXXI, No. 31 (1937):—

*Some Jaina Parallels to Zoroastrian Beliefs*—by J. C. Tavadia.

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# आरा जैन-सिद्धान्त-भवन की प्रकाशित पुस्तकें

(१) मुनिसुव्रतकाव्य (चरित्र) संस्कृत और भाषा-टीका-सहित ... २।)
(मू० कम कर दिया गया है)

(२) ज्ञानप्रदीपिका तथा सामुद्रिक-शास्त्र भाषा-टीका-सहित ... १)

(३) प्रतिमा-लेख-संग्रह ... ... ... ।।)

(४) जैन-सिद्धान्त भास्कर, १म भाग की १म किरण ... १)

(५) " २य तथा ३य सम्मिलित किरणें ... १।)

(६) " २य भाग की चारों किरणें ... ४)

(७) " ३य " " ... ४)

(८) भवन के संगृहीत संस्कृत, प्राकृत, हिन्दी ग्रन्थों की पुरानी सूची ... ।।)
(यह अर्ध मूल्य है)

(९) भवन की संगृहित अंग्रेजी पुस्तकों की नयी सूची ... ।।।)

प्राप्ति-स्थान—

**जैन-सिद्धान्त-भवन, आरा ( बिहार )**

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